

SCRIPTURE RESEARCH - VOL. 1 - NO. 2

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1. HOW THE WORD OF TRUTH MAY BE "RIGHTLY DIVIDED" By Ray I. Psalmonds

Bible students are admonished by God in II Timothy 2:1 to "rightly divide the Word of truth."

In order to obey this admonition one must determine what is meant by the term "rightly divide." The Greek word for rightly divide is *orthotomeo* and occurs only in II Tim. 2:15. The Greek lexicon gives as a definition: "To cut straight or dissect correctly."

In the Septuagint and Hebrew text of the Old Testament, this word is used in connection with the portioning and right positioning of the sacrificial offerings on the altar; the same principle applies to "rightly dividing" the Word of Truth. The over-all, as well as immediate context of a passage of Scripture must be kept. Comparisons or applications of Scripture may be made, but the fact of application in contrast to "interpretation" should be stated. To phrase it another way, "All the Bible is for our learning, but not all of the Bible is addressed (specifically) to us." This is the reason for obeying the admonition to "rightly divide the Word of Truth." The charge of deleting portions of the Bible will arise. This is only a false presumption. The fact should be obvious that any given portion of Scripture must be kept in its own context and related to its proper time, place and people. This is a far cry from an act of deletion or rejection of Scripture, for all Scripture is inviolate.

In order to have the Scriptures always convey truth, it may be necessary at times to "rightly divide" in the middle of a verse, as The Lord Jesus Christ did in Luke 4:16-21. The Lord stopped reading in the middle of a sentence, and, if one will look up the

passage being read from the Old Testament (Isaiah 61:1-3), it will be discovered that there is no break in the verse -- but had He continued to read, words like these would have been heard, "And the day of vengeance of our God," which was NOT compatible at that time with the "Acceptable Day of the Lord" being then offered to Israel. That Christ Jesus chose to "rightly divide" the sacred Scriptures should be an incentive for the believer to do likewise.

The key to "right division" of the Scriptures is found by identifying and distinguishing the households of God as they are revealed. The principle of applying and interpreting Scriptures which are addressed to a specific household and related only to that household are a must in order to alleviate problems that may arise in Bible study. The reason for insisting that the households of God should be distinguished is in the fact that the word "household" is so closely related to the word translated "dispensation." If the reader will refer to the prior issue of *Scripture Research* (Volume 1, Number 1) under the title, "What is a Dispensation?," this relationship will be clearly established. The word translated "dispensation" is most nearly expressed by the English phrase, "a household and its management." Taking this into account, if the households of God in Scripture are distinguished relative to the people, places and promises involved in each (as, for instance, Abraham and Israel in contrast to the Gentile family in the post-Acts letters of Paul), then the dispensations of God are definable, understandable, and distinguishable one from the other.

A workable method of attaining to dispensational "right division" is to begin with the present household of God (as in Ephesians and Colossians and the remaining post-Acts epistles of Paul), and to compare or contrast it with what has been revealed concerning the family of Abraham and all that relates to his varied household affairs. It should be noted that this great, wonderfully complex family of Abraham is the subject of most of the Scriptures, from its origin to its vast consummation in the New Jerusalem.

Specific truths directed to one household should not be applied to another. This does not mean that there are not certain general truths common to all households, such as God's attributes, the person and perfections of Christ Jesus, the Lord, His sacrificial death, salvation, the believer's walk, etc.

When the term "household of Abraham" is used, it is not inferred that this was any less God's household than the present one, nor that God's purpose in establishing Abraham's family program will fail of accomplishment in God's due time, but the application of "right division" would forbid wholesale filching or emasculating of the great truths given to Abraham in order to somehow force them into the present pattern of truth. It is strange that much is said of inheriting the promises made to Abraham -- but the promises themselves are hardly ever enumerated or explored so one can see

them objectively and in their fullness (see companion article in this issue entitled "Abraham's Magna Charta").

In pursuing "right division" as a method of Bible study for understanding the Scriptures, one should not be unmindful of those persons outside Christ Jesus, The Saviour, but present to them the completeness of Christ's work of redemption on their behalf--that great "by grace through faith" salvation so freely proffered (Eph. 2:8-9). Also the deep concern of the believer should be to understand The Word of God so he can best serve God, and present to his fellow-believer the position and possessions God has given him (Eph. 1:7-9).

Right division, as it applies to dispensational truth, has to do with God's households and their management. Which household is being considered must be determined by the context.

Before considering the characteristics of the present dispensation, it should be remembered that the word translated "dispensation" is compounded of two Greek words, *oikos*, house(hold), and *nomos*, rule or government. Ezekiel 43:10,11 illustrates this concept thus: "Thou son of man, show the house, to the house Israel, show them the laws thereof, -- and all the ordinances thereof -- behold, this is the law of the house." As mentioned above, the context of the passage will show which element in this compounded word is being stressed, i.e., (1) the management or government of a household, (2) the character of that management as in Ephesians 3:2 where God's present mode of management with believers "in Christ" is one of pure grace. The term, as used by God in the post-Acts epistles of Paul, embraces the revelation of this dispensation and its out-working, anti-dating Genesis on the one hand and going beyond the scope of Revelation on the other.

Characteristics Of The Present Household

In order to identify God's present household in Scripture, it is imperative that some of its characteristics be recognized.

1. The present household administration as related to time is "the mystery hid (from the ages) in God" (Ephesians 3:9).
2. The mystery hid from the ages and generations (time and people) (Colossians 1:25-26).
3. The unsearchable riches of Christ (Eph. 3:8), i.e., unsearchable, untrackable, untraceable -- in the Old Testament or anywhere else.
4. The Dispensation of the "Grace of God" is a special revelation committed only to Paul, the Apostle, and having grace as its "ruling" factor ("How that by revelation he made known unto me the mystery," Eph. 3:2).

5. The Dispensation of the fulness -- *pleroma* -- completion (Eph. 1:10).
6. The present household of believers is called a "joint body" (Eph. 3:6), "one new man" (Eph. 3:15), and, along with principalities and powers, shares the headship of Christ in the heavenlies (Eph. 1:23; 4:15-16; Col. 1:16-18; 2:10).
7. The present household is not related to any covenant, new or old (Eph. 2:14, 15; Col. 2:14), nor to philosophy, human (religious) tradition, worldly elements, i.e., human merit or rules (Col. 2:8), ordinances, holy days, etc. (Col. 2:16).
8. Abraham is not mentioned in the post-Acts epistles of Paul which reveal this sacred secret.

Suffice the above to illustrate a few characteristics of this present administrative household of God.

The great dispensational boundary line in Scripture lies in those books given by revelation from the ascended Christ to the Apostle Paul AFTER the Book of Acts.

The Book of Acts and the other books of that period, including Paul's earlier writings and those of the other apostles, include: (1) the offer of the New Covenant to Israel (of which Paul was an able, competent minister) (II Cor. 3:6), and of which the Hebrew epistle is a record, (2) salvation offered to Gentiles premised on the promise made to Abraham (Gal. 3:6-9, 14) aside from the Mosaic Law (Rom. 4:12-16), but leaving Abraham the father of all (Rom. 14:16). The Gentile believer of that period was likened to a wild olive tree engrafted into Israel's olive tree (Rom. 11:17-24). "To the Jew first" was the order of the day throughout the Acts 30 years-plus period.

Gentiles' being saved in the Acts period was meant to provoke Israel (Rom. 11:11) to jealousy, to emulation (Rom. 11:14). The saved Gentiles' dispensational position during this time was subject to change if and when Israel attained her rightful position (Rom. 11:19-24). This is NOT true today!

Major Contrasts Of The Households

1. There is no indication in all of Scripture that Abraham's household is raised and seated with Christ in the heavenlies, as is true concerning God's present household (Eph. 2:4-6).
2. There is no reference to a citizenship in the super-heavens *epouranios* for the household of Abraham.
3. The household of Abraham is never linked to that time "BEFORE" the foundation of the world, but to that time designated "SINCE" the foundation of the world ("According as He hath chosen us in Him before the foundation of

the world, that we should be holy, and without blame before Him in love," Eph. 1:4).

4. The household of Abraham is never referred to as a "joint body" (Eph. 3:6).
5. The household of Abraham holds forth Abraham as head and father (Gal. 3:29) and Sarah as mother (Gal. 4:3).
6. The household of Abraham is not related to the "One New Man" (Col. 3:10), but has its relationship with the Bride, the Lamb's wife.
7. All the covenants ARE related to the household of Abraham, whereas the present household has no covenant relationship (Rom. 9:3-5).
8. The household of Abraham is referred to as "all the seed of Abraham" (Rom. 4:16-17), whereas the present household has no relationship to Abraham (Romans 4 and Galatians 3).

These are only a few of the major differences between the present household of God and the household of Abraham, but these will establish the fact that the present household can be traced through Scripture only from those epistles written after the close of the Acts period. Abraham's household of faith was interrupted and set aside temporarily, with the destruction of the temple in Jerusalem in AD 70.

The Scriptures having a dispensational import which were written before the close of the Book of Acts are addressed to the household of Abraham and must not be appropriated by the present household. This is the reason for establishing the point of "rightly dividing the Word of Truth" with respect to God's households.

Application of Scripture from another household is permissible only for the sake of its lesson value. To do otherwise we make the Word of God a hodge-podge of confusion and contradictions and the admonition to "rightly divide the Word of Truth" is mockery.

In conjunction with this study, the following outline entitled "Abraham's Magna Charta" is a brief consideration of the promises given to Abraham and where they are listed.

2. ABRAHAM'S MAGNA CHARTA

I. In Romans 9:4, 5 the Lord enumerates Israel's privileges.

A. Who are Israelites... to whom pertaineth:

1. The adoption (heirs)
2. The glory *shekinah*
3. The covenants (all)

4. The giving of the Law (moral, constitutional, sacrificial)
5. The service of God (the priesthood)
6. The promises (all)

B. Whose are the fathers (of whom are the fathers).

II. Romans 15:8 -- Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers.

A. The fathers (see above).

B. The Promises enumerated in the Book of Genesis:

1. A great nation (12:2)
2. I will bless thee (12:2)
3. Make thy name great (12:2)
4. Bless them that bless thee (12:3)
5. Curse them that curse thee (12:3)
6. In thee all families blessed (12:3)
7. Thy seed, given the land (12:7; cp. Deut 4:32-40)
8. All the land... to thee... thy seed (13:15)
9. Thy seed as the dust of the earth (13:16)
10. The stars... so shall thy seed be (15:5)
11. My covenant between Me and thee and multiply thee (17:2)
12. Father of many nations (17:4)
13. Make thee exceeding fruitful (17:6)
14. Make nations of thee (17:6)
15. Kings come out of thee (17:6)
16. BE A GOD unto thee and thy seed (17:7)
17. Bless and multiply thy seed (22:17)
18. Thy seed shall possess ... enemies (22:17)
19. In thy seed all nations ... blessed (22:18)

C. In Romans, the cosmos (world) was given to Abraham and his seed as an inheritance (4:13). In Romans 4:16 Israel and the Gentiles of Abraham's faith are affirmed these same promises.

D. In Hebrews God deals with the Heavenly portion of Abraham's promises. Cp. Hebrews 11:8-10. Concerning the promise of a better country, see Hebrews 11:14-16.

E. See the Book of Galatians, particularly chapter three, concerning the above promises to Abraham.

III. Justification for giving these promises to Abraham.

A. Declared righteous by faith alone (Gen. 15:6;

Romans 4:1-5).

1. Abraham given circumcision. Circumcision was a token "mark of death" that prefigured the Great Sacrifice for sins. Associated with the giving of circumcision was the giving to Abraham and his seed the Priesthood, the place of Sacrifice, the service of Mediation.

2. Circumcision was a grim reminder that the claim of being Abraham's seed must be substantiated by having the faith of Abraham and not trusting to mere fleshly ties alone. This does not set aside the fact that the Israelite enjoyed by birth a unique covenant relationship with God not enjoyed by the Gentile nations. Their Israelitish birth and circumcision placed them in the position of having a legal mandate on God, on the promises, on the land, and on the inheritance.

3. WHAT IS GRACE? by Russell Schaefer

Of all words used in the Scriptures, the most wondrous is the word "Grace," for it sounds out the well-springs within the Being of God and re-echoes throughout the Heavens and earth all that is meaningful in the knowledge of God, His essential character, His motivation, and His glorious goals. Although not always apparent in the King James version, it brings to us from God all that we shall ever know of joy, of gladness, of giving, of forgiveness, of acceptance, of divine favor to the sinner and to the saved child of God. This word "Grace" has within its meaning the breath of far-off glories and all the nearness that God alone can bring of Himself to us, and of us to Him in the Beloved.

The Greek word *charis* (grace) is derived from the verbal form *chario* (to rejoice). This basic concept, that the super-abundant, exceeding abounding joy in the heart of The Divine Giver is the motivating factor by which God The Father deals with His elect today, has been lost sight of. Man has been led to look to so-called "means of grace" rather than The God of Grace. This grace offers to mankind a free salvation, redemption, position, and hope completely unfettered by good or bad deeds. Thus God, through His "joy" brought about by the complete work of Christ at Calvary, has laid the foundation within each believer for a similar "rejoicing" in the realization of the perfections of Christ and His complete free gift.

Of all words in Scripture, it is involved with and/or embraces the greatest joy, the greatest beauty, the greatest hope, the greatest giving, the greatest gains, and the

greatest glory. Unless one sees the grace of God, one is poor indeed, and the great central truths that were meant to strengthen, gladden and enrich our lives have been "hidden from us." Oh, believer, read your legacy!

This root word *chairō* is translated "rejoiced" in Matthew 2:10: "When they saw the star (over where the young child was) they rejoiced *chairō* with exceeding great joy *chairō*." That this root word should be first used in the New Testament in connection with the Gift of God, The Lord Jesus Christ, was cause for great joy then and should be to us now. It is also interesting that the word "grace" *charis* in the noun form does not occur in Matthew's or Mark's Gospel. In looking over the lists of the various derivatives of the Greek root in the New Testament, one is immediately struck by the frequency with which these different words are used in the same context, as rejoicing *chairō* with great joy *chara*.

This verbal root *chairō* is translated "joy" in Philippians 2:17,18: "I joy and rejoice with you all," "do ye joy and rejoice with me." The context of this amazing "joy" is that neither Paul's activities, labors or soon execution were in vain if the "Word of Life" were held forth ... a joy more vast and outweighing the toils of life, a prisoner's chain, an executioner's sword. Could it be that if one has the plenitude of the Grace of God in Christ, that all else is dwarfed beside it? Let us then pursue this treasure and with Paul say, "Rejoice (*chairō*) in The Lord always and again I say rejoice (*chairō*) (Philippians 4:4).

That this root word should be translated "glad" should come as no surprise. "And when the Gentiles heard this, they were glad" (Acts 13:48). This usage is in keeping with "joy and rejoicing." Frequently the Authorized Version (A.V.) uses this verbal form as the salutation, "Hail," a very poor translation indeed, for if the Israelite could greet his fellow with, "Shalom," peace, and the Apostle Paul his fellow believers with, "Grace be unto you" (Ephesians 1:2), etc., so the translators could have come up with something better than "Hail," i.e. good luck. Rotherham uses "joy," cf. "rejoice."

Charin

Next in our search to discover "What is Grace," we want to explore briefly *charin*, the accusative case (also a participle governing the genitive case). It is used in Scripture as a prepositional phrase and translated in the A. V., "because of, for this cause" (Eph. 3:1,14; Gal. 3:19), etc. This concept of "for another, on behalf of another," brings to mind the noble note Paul unconsciously strikes in the Philemon epistle when he writes, "If he owes thee ought, be charging this to my account" (vs. 18). We are reminded, too, in II Cor. 5:19, "Not imputing their trespasses unto them." This imputation to another aspect of "grace" will be enlarged upon later under *charis* -- grace.

Thus far we have seen that in the building up of this word "grace" we have "joy," "rejoicing" and "in behalf of." To this we would add still another building block.

Chara (Noun)

Almost without exception, *chara* is translated "joy" in the A.V., a few times "gladness" and once "joyfully." The "cause of joy, the occasion of rejoicing, that which would bring forth gladness, as in Luke 2:10, "Bring you tidings of great joy." This was regarding the Saviour's birth, or His resurrection (Matt. 28:8), or again as in John 15:11, where Christ seeks to make His disciples partakers of His joy as He had of His peace (John 14:27). The term "my joy" is emphatic and should convey the thought of "the joy that is mine." This is mentioned again in John 3:29 and 17:13, and this "joy" having its basis in the grace of God should be shared! How often we share our troubles but not our joys! The one requires a "lift," the other gives a "lift." Paul's prayers were "buoyed" up by this joy (Phil. 1:4). In the 25th verse of Philippians 1, we again encounter this word as "joy of the faith."

Might it not be that Paul has handed us a veritable treasure here? Like a voyager desiring to "return home," like a weary traveler departing, so Paul desired "to be with Christ," where He is, and, to accomplish this, "power" was available (see Phil. 3:20-21). It is a hope each of us shares -- but for two reasons Paul was willing to forego this: (1) their furtherance in the faith, and (2) the "joy" of faith. Have any of us so great a price been willing to pay (to forego being with Christ)? Paul nearly dismissed it, as if to say the "joy" of faith, the joy "revealed," the grace for the advancement of believers in this is to cause more abundant "rejoicing" (boasting, in Christ, verse 26). Is not this the goal of grace -- to boast in Christ, His merit, not ours, His truth, not our tradition, His revelation of grace, etc., throughout the Scriptures, not our reasonings?

Charisma (Noun)

When we first encounter this word in Romans 1:11, Paul is anticipating a "prosperous journey" to the Roman saints in order to impart some spiritual gift, i.e., spiritual, "free gift," a grace-gift. This was used of Paul in order to establish them. It is used within the context, not of sign gifts (though so used in Romans 12:6), but of the basic foundational truths of "the righteousness of God" (verse 17). In the Corinthian letter it is used of sign gifts (I Cor. 12:4, 9, 28, 30, 31). The great tragedy associated with confounding "this free gift" with the Giver Himself accounts for the great distress in the holiness movements past and present.

In Scripture, when dealing with The Holy Spirit or His gifts, the grammar always distinguishes between The "Giver" and the "gift." Those who seek the sign gifts when the purpose and need for signs has ceased seek to "energize up" by the flesh what God

had given previously as a "free gift." Now they strain, mutter and pray. Not even the great Apostle enjoined sign gifts after the testimony to Israel ceased, for the Jews required a sign (I Cor. 1:22) and had been promised signs (Psalms 72:18). The "tongue" gifts of Acts 2:6-11 are vastly different from the useless, false, so-called sign gifts that produce only "confusion." No healing "aprons" to Timothy (I Tim. 5:22), but a "no water, little wine prescription." The free-gift aspect of Grace is further seen in Romans 5:15-16. Mankind has been acquitted! Sin is no longer the issue between God and man. A free gift has been imposed between God and man's guilt. Religious, natural man will not have this "gift of Grace." He will not believe THE ONLY ISSUE BETWEEN GOD AND MANKIND TODAY IS ONE OF "THE SON," NOT SINS. DO YOU HAVE THE SON?

Right here confusion arises. Man has not been under the judicial judgment of God these many, weary centuries, so he wonders if God speaks at all. If he "acts"-- not seeking an answer in the Scriptures -- he draws conclusions from natural religion. That God should deal in free grace alone NOW (in view of Israel's complete deflection at the end of the Acts period) comes as a complete surprise to many! To those who would dictate "how" God must act, it comes with dismay and, needless to say, hatred to the dispensationalist! Have you "amended" the "free-gift" of God's grace? Have you taken God at His word when He states so clearly that "Christ died for your sins"? God has fully accepted the work He gave His Son to do. He desires to accept (en-grace) you with all the acceptableness of "The Beloved" (Eph. 1:6).

Romans 6:23 is a very fitting place to close this portion of this study. "The wages of sin is death -- but the Free-gift (*charisma*) of God is eternal life through Jesus Christ our Lord."

Further studies on *charisma* and other related Greek words will appear in future issues.

4. AN APPROACH TO SUBJECT OUTLINING

When presenting or studying the Word of God, a systematic method for preparing a subject is most useful, for it allows for continuity of subject matter, efficiency of time in preparation of a subject, and allows for greater student understanding and assimilation of facts presented.

The following is a skeleton outline which is a useful method of Bible outlining that is used by the editor of this publication.

The Subject

I. The translation, Authorized Version.

- A. The text itself (this could be a Bible word or subject). OBTAIN AN ACCURATE TRANSLATION!
- B. Give the etymology of the critical words as they were understood at the time of writing, not later adaptations or meanings.

II. The enumeration of the subject (general).

- A. Unless too numerous, give the complete Old Testament and New Testament occurrences of the word or subject (the Englishman's type of concordances of the O.T. and N.T. are invaluable for this purpose).
- B. Survey the usage, often word or subject matter in other texts. The Bible is its best commentary and usage is an exceptionally safe guide to interpretation.

III. The Citation of the specific texts or words under study.

- A. State the context.
- B. State the Biblical historical setting.
- C. State the dispensational setting.
- D. State the unique points of grammar that may focus attention on certain aspects of truth.
- E. Check other derivatives of the root involved.

IV. The Signification.

- A. State the specific interpretation based on the previous grounds.
- B. Illustrate the interpretation by other texts stating the same truth within the same analogy of Scripture. Write out texts.
- C. Compare this text or word, etc., with others of a similar nature.
- D. Contrast this with other texts or words of an opposite or contrasting nature or sound (as by mistranslation, etc.) but that are not identical in nature, context, time and dispensation.

V. The Deduction.

- A. Restate the interpretation, but only after all the evidence is in, and all texts have been studied.
- B. Make a personal Scriptural application, unless un-permissible due to dispensational grounds.
- C. ALWAYS HONOR THE PERFECTIONS OF CHRIST'S PERSON AND THE COMPLETENESS OF HIS WORK.

As an example of the usage of this outline form, the Greek word *apokalupsis* (revelation) is scrutinized in the following article.

5. Greek: *APOKALUPSIS*

I. The translation.

A. The word under study, when used in the Authorized Version of the Bible, is translated as follows:

1. Coming
2. Revelation
3. Appearing
4. Shall be revealed
5. Manifestation
6. To lighten
7. The most consistent word with regard to the context is "unveiling."

B. Etymology -- an uncovering, akin to *apokalupto*, to uncover, unveil. A compound Greek word *apo* (from) and *kalupto* (to cover), hence, "to lay bare," reveal. It always involves the laying bare or revealing of a person or thing hitherto hidden. Notice its use apart from the second Advent of Christ in Galatians 1:2; 2:2.

II. The enumeration of *apokalupsis* in the Greek New Testament These references are found in the *Englishman's Greek Concordance of the New Testament* (Bagster's). Included with the reference is the English translation found in the Authorized Version.

A. References used in conjunction with the Second Advent of the Lord Jesus Christ:

1. Romans 2:5 Revelation 21
2. Romans 8:19 Manifestation
3. I Corinthians 1:7 Coming
4. II Thess. 1:7 Shall be revealed
5. I Peter 1:7 Appearing
6. I Peter 1:13 Revelation
7. I Peter 4:13 Shall be revealed
8. Revelation 1:1 Revelation

B. References used in other contexts:

1. Luke 2:32 Lighten
2. Romans 16:25 Revelation

3. I Corinthians 14:6 Revelation
4. I Cor. 14:26 Revelation
5. II Cor. 12:1 Revelations
6. IICor. 12:7 Revelations
7. Galatians 1:12 Revelation
8. Galatians 2:2 Revelation
9. Ephesians 1:17 Revelation
10. Ephesians 3:3 Revelation

C. The usage

1. The word is used eight times in the New Testament with reference to Christ's Second Advent (see Section II. A).
2. This word when used of Christ's Second Advent is identified with His Person, bodily arrival, and the manifestation of His indescribable majesty, glory, and power on earth.
3. In most cases the verbal forms of this word are in contexts similar to the contexts where *apokalupsis* is used. Some of the verb uses are listed:
 - a. Luke 17:30
 - b. II Thess.2:3, 6, 8 (note)
 - c. I Peter 1:5, 12
 - d. I Peter 5:1

(Of note is the fact that the A. V. translators were very consistent in their translation of the verbal form, i.e., "is, was, hast," etc., "revealed.")

III. The citation of the specific texts or words under study (specific texts, none; general texts, word analysis study).

A. The context. Wherever the word *apokalupsis* is used in conjunction with the second advent, it is:

1. Always connected with the "Day of the Lord."
2. It is never used in the same context with the "Day of Christ." Cp. II Thess. 2:1-2; Rev. 1:1,9.
3. It is always connected with judgment (the godless and disobedient). Cp. II Thess. 1:7-8; Luke 17:30, cp. v. 20-37.
4. It is connected with the reward of the true and faithful ones who endure through the Tribulation. Cp. I Peter 1:3-13; 4:13; Rev. 1:1; cp. Ch. 21.

B. Historical. This is deeply associated with the prophetic Scriptures of the Old Testament and a then present, living expectation of those allied with Israel's hope in its realization over the nations. 23

C. Dispensational concerns.

1. The unveiling or laying bare of the Person of Christ and the associated events of the Book of Revelation (family of Abraham).
2. The unveiling or laying bare of new Scriptural truth to be penned down, whether of the family of Abraham or the present household of God.

D. Grammar.

1. It is significant that in the eight references concerning Christ's Second Advent, only in Rev. 1:1 is the word "revelation" used in the nominative case; i.e., the subject of a finite verb, thus all of the other references are a prophecy (or an anticipation) of the person and events of the Book of Revelation which John, by the power of God, was able to behold as though they were presently happening.
2. The other uses deal with the revealing of new truth (via tongues or written word) with the exception of Luke 2:32, where Christ is to be a "light to lighten the Gentiles, and the glory of thy people Israel."

IV. The Signification

A. The meaning, "to lay bare, reveal or unveil." It always involves the laying bare or revealing of a person or thing hitherto hidden. Notice how it is used apart from the Second Advent of Christ.

1. Romans 16:25, "Now to Him that is of power to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation [*apokalupsis*] of the mystery, which was kept secret since the world began."
2. The message was laid bare "unveiled" so that people hearing this mystery revealed could understand and comprehend the special Pauline aspect of God's gospel in the Book of Romans - this special revelation that Gentile believers during the Acts era were "grafted into Israel's Olive Tree" (Romans 11:17-25), were made provokers of Israel (Romans 11:14) and partakers of Israel's spiritual things (Romans 15:27). That Gentiles should be heading things up in the Book of Acts, both politically and spiritually, is completely contrary to God's promise in Deut. 28:13 and went beyond the scope of the promised blessings upon the Gentiles in the Promise made to Abraham (Gen. 12:3).

B. and C. Illustration and Comparison. The "unveiling" is identified with the words *erkomai* and *parousia*. These words will be treated fully in future issues.

D. Contrast. The "unveiling" of the Book of Revelation is in complete contrast in character, events, timing, setting, people, goals, etc., to the hope concerning the believer of this present dispensation of Grace. Our citizenship is in the "heavens" (Phil. 3:20). From there (not on earth) we shall await the Saviour. Christ shall appear there to us (Col. 3:1-4).

V. The Deduction

A. Properly, the word means unveiling.

B. The word is used of:

1. The unveiling of a special new truth, and in the New Testament Paul's letters are the only place where a new truth is unveiled. This means that the Gentiles (regardless of the household under consideration) are the only recipients of these new truths.
2. Contexts anticipating the glorious unveiling of the Person of Christ and the events of the Book of Revelation (accusative, dative, and genitive cases).
3. It is identified with the unveiling of His divine glory, majesty and power upon the arrival of Christ on the earth (nominative case). It does relate to believers in the household of Abraham (Israel and the nations) and their expectant Messianic hopes.

Ephesians 3:14-21

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to princis a potestatis in heuenli thingis, bi the
chirch: 11 bi the bifor ordenaunce of worldis
whiche he made in crist ihesus oure lord, 12 in
whom we han trist and nyz comynge: in
tristenynge bi the feith of hym. 13 for whiche
thing I axe: that ye faile not in my
tribulaciouns for you whiche is youre glorie,
14 for grace of this thing I bowe my knees to
the fadir of oure lord ihesus crist, 15 of whom
eche fadirheed in heuenes and in erthe is
named, 16 that he geue to you aftir the
richessis of his glorie: vertu to be strengthid bi

his spirit in the yinner man, 17 that crist dwelle
bi feith in youre hertis, that ye rootid, and
groundid in charite: 18 moun comprehende
with alle seyntias whiche is the breed and 19
the lengthe, and the hiyist and the depnesse,
also to wite the charite of crist more excellent
thanne science: that ye be fillid in al the plente
of god, 20 and to hym that is myzti to do alle
thingis more plen-teuousli thanne we axen, or
vndirstonde bi the vertu that worchith in us:
21 to hym be glorie in the chirche, and in crist
ihesus in to alle the generaciouns of the
worldis Amen.

In succeeding issues of *Scripture Research* the above passage will be presented as it appears in approximately one hundred versions of the Holy Scriptures. These should prove interesting and illuminating.